

# Verus Pater,

OR

## *A bundell of Truths.*

Containing a Prognostication, necessary at all times, shewing Physicall precepts, and rules of good husbandry, with some other Astronomicall rules fit to be obserued.

*And dedicated to the ancient memory of old Erra-Pater, and his beneſt meaning.*



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Vetus Pater

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a very important document, as it is the first official communication from the President to the Congress since the inauguration of Abraham Lincoln. The letter is written in a very formal and dignified style, and it contains a great deal of information about the state of the Union at that time. It is a very interesting document, and it is one that every citizen of the United States should read.



# Verus Pater,

## Heath of Body.

### Part. I.

#### The Naturall Composition of mans Body.

**T**HE mans naturall body  
is composed and made  
of seven naturall things,  
that is to say, of Elements,  
of Temperaments, of Hu-  
mors, of Members, of Powers, of Ope-  
rations, and Spirits.

#### Exposition of Elements.

**A**s Element being a first beginning,  
a thing part and simple, of which all

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things are made, & into which all things are resolved, and not discernable by the outward senses, being the least part of the thing made thereof; and of Elements there are only foure, as Fire, Air, Water, Earth.

Fire, is next the Speme, and of operation hot and dry, but most excedeth in heate; and the vertue is to moue matter to generation, to separate things of diuers kindes, and to ioyne things of like kinds together: it doth ripen, digest, mixe, and open.

Air, is next the fire, it is hot and moist, but especially moyst: The vertue is to make things receiue shape naturally or accidentally: it cooleth the burning of the heart, and maketh all vnto bodies penetrable and light.

Water, is next the Air, it is cold and moist, but most cold: The vertue is to ioyne together things of diuers kinds, to coole the violence of the fire, and to gather together things which are disperst.

Earth, is next vnto the Water; it is dry and cold, but most dry: The vertue is to harden bodies, and make them certain shape.

Exposi-

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### Exposition of Temperaments.

**T**he Temperaments (which are the mixtures of the Elements before said) are nine, that is to say, eight unequal, & the ninth equal: Of the eight unequal, four are simple, and four are compound. The four simple are, Hot, Cold, Moist, Dry; the first two being active, the latter passive. The four compound are, Hot and Moist, Hot and Dry, Cold and Moist, Cold and Dry. Now the ninth equal Temperament is either generall or speciall; if generall, then it is when there is an equal proportion of the four Elements, and no more of one then of another: If speciall, then when the Elements are proportioned as every kind hath require, be it man, beest, or plant. As these four may adde the second qualities, which are divided into two branches, either touchable or not touchable: if touchable, they are softnesse, hardness, smoothnesse, roughnesse, toughnesse, bycklenes, lightnesse, heavinesse, thinnesse, thicknesse, smallnesse, and greatnesse. If they be not touch-

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touchable, then they appertaine to the senses, as noises to hearing, colours to seeing, odors to smelling, &c. which truly marked, will discover any sickness.

### Exposition of Humors.

**T**he humors in man are four; first Blood, which is of the nature of the Aire, and sweete in taste. Secondly, Fleame, which is of the nature of water, and swallowish in taste. Thirdly, Choller, which is of the nature of fire and bitter in taste. And lastly, Melancholly which is of the nature of the earth, and soure in taste. Now though these are generally over all the body, yet they have their particular places, as blood about the heart, fleame in the braine, choller in the liver, and melancholly in the spleene. Blood nourisheth, fleame moventh, choller rumpeth, and melancholly killeth.

### Exposition of Membrs.

**M**embrs are of two kinde, either Semblable, or Insensibill, or Sensibill, or

blable,

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blable, then being deuised into parts, each part is alike in substance to the whole, as we haue but one name with the whole, as Flesh, Bone, Senewe &c. If Instrumentall, then being made of parts semblable and deuised, the parts are not alike, nor haue one name with the whole, as Head, Hand, Foote, &c. And of these Instrumentall members foure are most principall, as the Braine, the Heart, the Liver, and the Genitals: the first thre preserving the particular body, the last, the whole body: also from the Braine springeth the sennetues, from the heart the arteries, from the Liver the veynes, and from the genitals, the vessels of seede.

### Exposition of Power.

**T**he powers ruling in man are three, The first Animall, & proceedeth from the braine, giving by the sennetues, feeling and moving to the whole body: The second Viscall, and proceedeth from the heart, giving by the arteries, life and spirit to the whole body. The third Nutritiue, and proceedeth from the Liver, giving

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by the veines nutriment to the whole body: and from this power naturall issueth foure other powers, as the power Attractive which draweth sustenance to nourish; the power Retentive, which keepeth it retained; the power Digestive which digesteth it; and the power Expulsive whereby it awayds excrements.

### Exposition of Operations.

**O**perations are the actions proceeding from the powers, as from the power Animall proceeds the operation to discern, to move, and to fixe: from the power Virall proceeds the operation to restraine and to loosen the heart: and from the power Naturall proceeds the operation to ingender, to increase, to nourish, to desire, to waste, to change, to digest, to retaine, and to expell. Now these operations are either voluntary, or not voluntary: The voluntary are those which a man may further or hinder at pleasure, as going, standing or lying downe: and those not voluntary, are they which depend not on the will of man, but

are



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are done of their own accord, & naturally,  
as the moving of the heart, pulsing of  
the blood, beating of the pulse, & such like.

Expulsion of Spirits, & such like.

**A** Spirit which is the fine, pure, clear,  
and aërial substance of man, is bound  
up into five kinds; the Spirit Animal;  
which governeth feeling and moving in the  
man; and hath his palace in the brain;  
being continually heated and moved  
thence with the cause thereof, and the Spirit  
Vital; which is the cause of all the  
natural heat in the body; and hath his  
palace in the heart; being nourished and  
perfected partly by breathing, and partly  
by blood. And these two are the causes  
of being preserved in their true shape and  
virtue; when is their sound and perfect; but  
corrupted or troubled, the body falls into  
most mortal sickness.

Which happy state must be kept.

**T**hese things which improve mans  
health, are accounted natural, and

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and they are fire, as Ayre, Meate and  
Drinke, Moueing and Rest, Sleepe and  
watching, emptines and fulnesse, and the  
Affects of the minde: any of which disor-  
derly applyed, bring sickness; but order-  
ly vsed, they doe preserve the body. To  
these may be added other three, as Causes,  
the Sicknesse, and Accidents. The causes  
are euill affects going before, and pro-  
mouing sickness; and they are of two  
kinds, as Internall, which breed within  
the body, and externall, as those without,  
as heats, cold, or wounds.

Sickness is an euill affect against na-  
ture, and is of three kinds, the first in  
parts alike, the second in parts unlike,  
mentall, and the third in both. The first is  
simple, as when one quality aboundeth;  
or compound, as when diuers do preuaile.

The second is an euill constitution,  
known by the shape, number, quantity,  
or site of the member affected.

The third a diuision of the unity, as a  
fracture in the bone, a wound or bleet in  
the flesh, a rupture in the veines, a con-  
vulsion in the synchues, or an excoriation  
in the skinne.

Againe,

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Againe, some sickness is called long some short and sharpe, the first is tedious but hopefull, the latter dangerous.

Where is sickness by it selfe, and sickness by consent; the first troubling the member in which it is, the other going from one member to an other, as from the stomack to the head, or from the head to the side, &c.

Every sickness belongeth four times, the beginning of the sickness, the increasing, the state, and the declination.

Lastly, for the signes of sickness they are knowne four severall wayes; as first by inseparable accidents, as shape, number, quantity, and sit of the part diseased: Secondly, by alteration of quality; thirdly, by the hindrance or trouble of any action; and lastly, by the urine and excrementa.

**Use of Physicke helpe.**

**F**irst, it is to be understood that the cure of all diseases consisteth in Bleeding, Purging, Bathing, and Giving Fire; and in any of these consisteth whether it be

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be to keepe the body in health, as for the present cure of any part diseased.

If to keepe the body in health, then consider the state of the body, as whether it be in youth, at manhood, in age, as also old age then the complexion, as hot, and dry, cold, and moist; then the constitution, as grosse, as lean, and lastly, the time of the year, as the spring which is the best, the summer sun, the winter indigent, and winter naught.

## Of Bleeding.

**T**ouching bleeding, it is moste the body be ordered & prepared therunto, as by a preparative given by the countesse of the Iohannian, to prepare the humors, which if time will not allow, then give a Clister over night, and open the veine in the morning, and fasting, an houre or two after the rising of the sun, anyoing by all meanes possible, the holours of Saturne and Mars. As for the quantitie, the melancholly man may loose most blood, the sanguine lesse then the melancholly;

the

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the Chollericks leste then the Sanguine,  
and the Flegmaticke least of all. After  
bleeding drinke a hearty draught of clea-  
ret wine with a tosse, and ble meates of  
light digestion for three dayes after, and  
in that space abstaine from rising, run-  
ning, and leaping, vaulting, inuassing,  
fencing, tennis, bowling, barbing, and ve-  
nery.

If you will bleed according to age,  
then let blood from the age of 14. to 16.  
yeares in the first 7. dayes of the age of the  
moone: from 16. to 38. in the second 7. dayes  
of the age of the moone: from 38. to 51.  
in the third 7. dayes of the age of the moone:  
from 51. to 64. in the fourth 7. dayes of the  
age of the moone.

If to bleed after complexions, let the  
chollericks bleed, when the Moone is in  
Cancer, Scorpio, or Pices; the flegma-  
ticks when the Moone is Aries, Leo, Sa-  
gittarius, the melancholly when the Moone  
is in Gemini, Libra, or Aquarius; the Sanguine  
in Taurus, Capricornus, or any signe  
before named.

The second preparation is health,  
which is purging, is best three several  
dayes,

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weyes, as by eleuany, by potion or pill, which generally may be done when the spoone is in Cancer, Scorpio, or Pisces, but particularly to purge by complexion, let the melancholly purge when the spoone is in Gemini, Libra, or Aquarius; the cholericke or flegmaticke, when the spoone is in Cancer, Scorpio, or Pisces: for the preparing of the body let it be, 3. 5. or 7. dayes before, kept warme, close, from ayre, and steepe by and about in a chamber, till the medicine haue done working.

So these may be added other eruptions, as needling or gargarisms, which would bee safe when the spoone is in Cancer, Leo, or Scorpio; wounds, which would bee safe when the spoone is in Cancer, or Aries; and glisters which would be administered when the spoone is in Aries, Taurus, or Capricornus, and the planet not retrograde.

The third preparation for health is basting, which if it be for cleannesse, let the spoone be in Libra, or Pisces; if for grauenesse of body, let the spoone be in Aries, Leo, or Sagittarius; if for opynesse of body, let

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Let the Spouse be in Cancer, Scorpio, or  
Pisces. After bathing goe to a bed with  
linne and dry sheets, and let the body  
be well clothed with dry clothes. To this  
bathing may be added sweating with the  
like observations in every circumstance.

The cure of bodies diseased must con-  
sider all these considerations, the age of the  
party diseased, his strength and complexi-  
on: then in the disease consider the begin-  
ning, the increase, and the declination:  
whether it be universall over the whole  
body, or particular in a member; then the  
nature of the disease, the quality of the  
medicine, the mannall operation & the  
inward administration.

Lastly, in case of such desperate cure,  
extremely fire is to be given, and the gi-  
ving of fire is called Cauterizing, which  
is to be done two severall wayes, the first  
actual, the latter potentiall; the actual  
cauterizing is done by instrument or hot  
iron, made according to the member ob-  
scinded, either sharpe to slice, or round to  
open: this stoppeth corruption of mem-  
bers, and stoppeth blood, provided the  
synovies, ropes and ligaments be not  
touched;

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toucht; and the best instruments for the same are of gold, as Silver, & next copper, and the worst iron.

The potentiall cauterizing is by medicines, as medicines coagulative, putrefactive, as causticks: In coagulatives they are either simple as compound: Simple coagulatives are Rock-allume burnt as unburnt, Lyme, red Corall, powder of Mercury, &c. Compound are Unguentum Apollolorum, Unguentum Egiptiacum, Unguentum Ceraceum, &c.

Medicines putrefactive are Arsnicke, Refalgar, Crysolollo, Aconium, &c.

Medicines Causticke are Strong Lye, Vitrioll, Aqua fortis, &c. and of these Corrosives are weaker then Putrefactives, & Putrefactives weaker then Causticks: Corrosives worke in the soft flesh, Putrefactives in hard flesh, and Causticks break the skinne.

The number of bones in a mans body.

In the head be nine bones, in the nose two, in the upper chape eleven; in the nether chape two, beyond the chape one; the



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the teeth are thirty, in y chin are thirty,  
in the breast seven, in ribs twenty four,  
in the necke two, in the Shoulders two,  
from the shoulder to the elbow in each  
arme one, from the elbow to the wrist in  
each arme two; in each hand eight, above  
the palme four, in the fingers of each  
hand are fiftene; in the backes two, in  
the thighes two, in each knee one, from  
the knee to the trocke in each legge two,  
in each ankle one, in each heele one, in  
each sole four; in the toes four & twenty:  
so that the whole number, excepting  
gristles and appendices to the greater  
bones are two hundred forty four.

The number of all the principall veines in  
a mans body, which may be opened on  
speciall occasions.

In the middle of a mans forehead is one  
veine, behind his eares two; in the temples  
two, under the tongue two; in the  
necke two, in the arme four, one leading  
to the head, another to the heart, the o-  
ther to the Liver, and the last to the milke  
betweene the fingers one, in the fingers  
two,

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two, in the soles three, betwene the an-  
 kles and the toes one, in the eyes two,  
 in the nose end one; in the gums four;  
 betwene the lip and the chin one, in the  
 thighes one: so that the whole number  
 of veins to be opened, are thirty nine,  
 & their helpes are these: that in the soze  
 head cureth the head-ache and lethargie;  
 those on the nose cureth deafnesse, those  
 in the temples the offence in the braine,  
 the goutte and eyesight; those vnder the  
 tongue cureth squinancie & apollumes  
 in the th: oate; those in the necke cureth  
 leprosie: that in the arme, which is of the  
 head, cureth the braine, the eyes, and  
 sweld faces; that of the heart cureth spit-  
 ting of blood, and the shorste winds; that  
 of the liuer cureth inflammations, yellose  
 jaundise, and pleuresie: and that of the  
 milke cureth fevers of all natures; those  
 betwene the fingers cureth griefe in the  
 stomacke, botches, and regmaticke hu-  
 mors; those in the sides cureth the drop-  
 sic, those in the feete cureth botches in the  
 groyne, & sores in the secret places: that  
 betwene the anckle and the toes, cureth  
 the pestilence; those in the eyes cureth  
 eyes

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eyes and watry eyes; that in the end of the nose, helps pimpled faces: those in the gums helps cankers in the mouth, and tooth-ache: that betwene the lip and the chin helps sinking breath, and those in the thighs helps the swelling in the genitals and paines in the groynes.

Rules for health according to the four Seasons of the yeare.

In the Spring keepe the body temperately clad, open a veine if need be, take Physicke moderately, and stay sparingly: eat light meates, drinke temperate wines, and vse moderate exercise: lose no appetite by eating, nor eat but when thou art hungry, cold meat is best, boyld next, and sodden is the worst for this quarter.

In the Summer be light clad, and eat light meates, many coole hearbes and sovraine sauces: eat little and often, dine early, and sup befoze sun set: salt is hurtfull, but water and sugar boyld is wholesome, so is small wine and small beere: vse no violent labour, nor the company

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of women : bathe oft in cold water the hands, face and mouth, and sometimes the whole body, and by vse of sugar-candy, by cake and anoyd all fleagme morning and euening.

In Autumne or Harvest, bee clad as in the Spring, and let blood or purge as you haue occasion; eate all wholsome and strong meates, and drinke strong wines with moderation, abstaine from fruite, bathe not at all, and sleepe not after dinner; keepe the head warme, the stomacke reasonably filled, and the body from violent labour.

In Winter keepe the body as warme as may be, eate strong meates and lusk, drinke strong wines and sell, vse now and then spices, sleepe moderately, and labour soundly.

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Wealth of Fortune,

Or Rules of good Husbandry.

Particular seasons to doe Rutall  
businesse in.

**T**he particular obseruations for a  
ny husbandly businesse, is to know  
the state of the Moon, and in what  
signes she is vnder, for so the tooke  
prospereth or decayeth. Wherefore euery  
carefull man or woman, must know their  
seedes or graine, in most ground when  
the Moon is decreasing, and in dry  
ground when she is increasing, and vnder  
Aries, Cancer, Scorpio, Libra, Sagitta-  
rius, Capricornus, or Pisces.

Plant and graft trees when the moon  
is vnder Taurus, Leo, or Libra, either in  
March or Aprill, October or November.  
the weather open, and the sunne shi-  
ning.

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Dresse

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Dresse your Cines in the same monethes, when the Moone is at the full, & vnder Taurus, Leo, or Scorpio, but not earlier or later, for feare of bleeding, which is most dangerous.

Seld your Cattell from the last quarter to the change, and either in the spring or fall; for the Summer breeds the magots, & the Winter causeth swelling and impostumations; and let the moone be vnder Aries, Sagittarius or Capricornus, Sheare sheepe from June till the end of July, and the moone increasing.

Sowe hay in June and July: reape Cozne in July and August, immediately after the full moone.

Fell Timber for building, in Aprill & May, when the Moone is in the last quarter; and fell in any time of the spring or fall, and the Moone increasing.

Plash hedges, or cut the vndergrowth of any young wood in the spring or fall, the moone increasing, and vnder Aries or Libra.

Put your Stallion to your Mares in the moneths of Aprill or May, and the Moone increasing, and weane your  
Foales

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Soales in the full onely.

The particular duties of every Moneth.

**I**n January let out the Plough, either to fallow light earthes, or to plow stiffe beane earthes; cut downe timber that it may not chinke or rine; Strub vp rough pastures, and lay smooth your meadowes: dig your gardens to prepare the mould, and trench in your meannurs: open your hives and trim them, bare the rootes of fruite trees from the earth, break vp your lay ground, and haue a carefull eye to the sheepe fold, for ewes of the fallowes are now yeaning and in danger.

In february sow your beanis and mixed great pulse, cleanse your trees of mosse and your hedges of Caterpillers, proyne your fruit trees, lay quicksets, plant roses, or what else beareth pliches, graft trees, slippe branches, and set them, and plash and pryne quicksets.

In March sow sitches, and small pulse, oates, and in hame; barley: in the beginning plant and graffe fruite trees, renew those roots that were bared in January:

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with fresh earth; at the latter end begin to sow barley, and if the season serue, carry out your manure. Now begin your hatching Garden, sow your earliest seedes, and remove the stippes of those flowers that were planted in September and October.

In April make an end of your Barley seede, sow Hemp and flaxe, make your Garden perfit, and sow all sorts of pot-herbes, slip herbes and set them, set up your Vines, and plash and trim all your curious fruite trees: it is now good to graft all outlandish fruit, and to plant & sow their strange flowers.

In May sow Barley vpon hot land ground: plant Cucumber, Gourds & Melons, slip your Silkflowers, and set them in a bed thicke and close together: now summer-fire all such land as you fallowed in January, and fallow such land as was not then to be plowed; now apply your manuring, and as the season will serue, bring home suell, Limber and Lynsell, and bee sure to make good your fences:

In June shear your sheepe, mowe  
downe



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your low meddowes, plant, graft, or set  
any hearb, flower, or fruit that is tender:  
make an end of Summer sowing, and  
turne all your manure into the mould;  
now sould your shepe, and bes sore to  
make them beate off the dew with their  
feete, before they beginne to feede in the  
morning.

In July cut downe your high med-  
dowes, re-plant hearbes you would not  
have sode, begin to soyle your Summer  
sowing, and sowe your latter fallowing;  
gather flowers and preserve them: looke  
upon your Rye, and if the eares beginne  
to hang downeward; sheare it, and by all  
means cleanse your Barley from thistles,  
weeds, and other annoyance.

In August make an end of sow-  
ling your land, gather your plums and  
summer fruits, sheare your Rye & wheat,  
and gather in your Oats; also at the end  
begin to mow downe your Barley: now  
geld your Lambes, and make sale or cut  
downe the wood you may spare for that  
winter.

In September reape your Wheat  
and pease, rip all sorts of garden flowers  
and

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and replant them. At the later end begin  
to sow Wheate and Rye, and winter rigge  
that fallow land which is for Barley:  
Now breake vp al Innam land for Bar-  
ley the next yeare; and meantime it: now  
fould your sharpe where you meane to  
sow Wheate and Rye, and cast vp and  
cleane all your dyaines, to keepe your  
lands dry all winter.

In October make an end of your  
Wheate and Rye seede, and an end of  
winter rigging: Set out ponds and di-  
ches, and carry the soyle to your Cozne  
field that is fallowed: set pearces, plums, &  
Apples; graft, plant, plash or set any tree  
or quicke groweth; remooue all sorts of  
trees, especially all such as beare kernels,  
and gather rates and seedes at pleasure.

In the beginning of November you  
may sow Wheate or Rye in warme pla-  
ces, and doe any worke to be done in Oc-  
tober, whether in the field, the Orchard  
or the garden; especially if the soyle bee  
warme & of an hot temper. Now is the best  
time to prouide plow timber, to rough-  
hew it & fashion it, & then lay it vp to sea-  
son, of which the Pole tree is the best,  
the

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the Elme next, and the Ath last. In this month take your Castell into the house; wait for the whole yeere following, and be sure to make your Lenten provisions.

In December thrash out such Corne as you may exchange for other household provision; feede Bratones, Poultry, and whatsoever quicke foode is meete to be eaten in Christmas; make your greatest slaughter of swine, and vent away the profits of your summer Dairy: now keep open your daynes, and annoynd Inundations, and apply well either for profit or recreation the Art of fouling in all natures; for both land and water are now most abundant, and the birds soonest de-  
crimed.

Generall preservations of Corne whilst it is vpon the ground.

The evils which annoy Corne whilst it is in the earth, or growing vpon the earth, are twelue in number, to wit, five naturall, and five supernaturall.

The five naturall offenders and destroyers of Corne, are Weales, Mice, Field-Mice,

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and replant them. At the later end begin to sow Wheate and Rye, and winter rigge that fallow land which is for Barley: Now breake vp al Innam land for Barley the next yeare; and meantime it: now fould your shepe where you meane to sow Wheate and Rye, and cast vp and cleane all your daines, to keepe your lands dry all winter.

In October make an end of your Wheate and Rye scede, and an end of winter rigging: Scowre ponds and ditches, and carry the soyle to your Coyne field that is fallow: set pearces, plums, & Apples; graft, plant, plash or set any tree or quicke groweth; remooue all sorts of trees, especially all such as beare kernels, and gather rootes and seedes at pleasure.

In the beginning of November you may sow Wheate or Rye in warme places, and doe any worke to be done in October, whether in the field, the Orchard or the garden; especially if the soyle bee warme & of an hot temper. Now is the best time to prouide plow timber, to rough hew it & fashion it, & then lay it vp to season, of which the **Peto** tree is the best,  
the

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the Elme next, and the Ash last. In this moneth take your Cattell into the house; milt so; the whole yeere following, and be sure to make your Lenten p[ro]mitions.

In December th[re]ash out such Corne as you may exchange so; other household p[ro]vision; seeke Bratons, Poultry, and whatsoener quicke foode is meete to bee eaten in Christmas; make your greatest slaughter of swine, and vent away the p[ro]fits of your summer Dairie: now keep open your daynes, and annoynd Inundations, and applie well either so; p[ro]fit or recreation the Art of fouling in all natures; so; both land and water are now most abundant, and the birds sweetest de-  
crined.

Generall p[re]servations of Corne whilst it is vpon the ground,

The evils which annoy Corne whilst it is in the earth, or growing vpon the earth, are twelue in number, to wit, fire naturall, and fire supernaturall.

The fire naturall offenders and slayers of Corne, are Moales, Wyres, Field-  
Mice,

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Kats, Wismires, Snayles, and Molems.

The fire supernaturall offenders of Cozne are, Lightning, Thunder, Frost, Hail, or Fogs, Wynde, or Tempests, and lastly Blakings or Blannet strokes.

To cure these in generall, observe to sow your graine as early after the change of the Moone as is possible, for as the Moone groweth, so cozne waxeth and becomes full, bigge and sound; and as the Moone waineth so cozne decreaseth, and groweth small, dry, and little peelding.

But for the particular remedies, you shall vnderstand that to present Moales (which doe digge up the ground and eate the rootes of the cozne) when the time of the yeere is past for the ordinary taking of them (which is spring and fall) you shall with the smoak of Gunpowder or Asafetida perfume their haunts, and it is a present remedy.

If your cozne be annoyd with field mice or those Mice which have swine heads, take Arsnicke, honey, and lime, and make it into paste, and scatter it here and there, about, and in the lanes.

For field Kats (because their holes and haunts

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haunts are to be perceived) take Poppey seeds bruised, and Cypocollo mixt with crused wheate, and therewith bayle their holes, as the dyest parts about the land, and it destroyeth them.

If Wisnires offend you, take the roots of Gentian, & boyle them to a decoction, and therewith sprinkle the places where you see them begin to build as colost, and they will be destroyed.

Where snails are offensive, whether they bee blacke or gray, take the corrupt dregges of the strongest Urine oyle, and mixe it with ʒ albes of hollybark burnt, & sprinkle it about or vpon your corne, and no snail will come neare it; and yet the graine will be the better, and the soyle the satter.

As for wormes, if they trouble your corne, the first and chiefest prevention, is to summer. Kire your land in the greatest drought or driest season you can finde in the summer; & though the ground be neuer so hard, rather adventure your plots breaking, then the abstaining from that order; for it both kills wormes, weeds, and thistles. If not this, then take the

Calceus

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Casseus oꝝ suell made of Dre dung, and  
vine, and with the smoke thereof fume  
the ground, and it is a present remedy.

For the supernatural offences against  
coyne, the best way to preserve it against  
lightning, is to bury a hedge toade, newt  
oꝝ any venenous thing in any part of  
the coyne field, being closed in some stone  
briell as in a coffin, and luted close, that  
no vapour may enter in: oꝝ to stick Holly  
and Joy bushes in euery corner of the  
coyne field.

To preserve coyne from thunder, great  
noyses are good, but the principall thing  
is to make fires of the rotten stabballs of  
stracks, oꝝ the most stinking things you  
can get, in diuers parts of your coyne  
fields.

Against scoll there is nothing so good  
as the rotten litter which is taken from  
vnder horses feete, and spread vpon the  
coyne; oꝝ else horse dung dyed, and scat-  
tered vpon the land, oꝝ otherwise any  
household ashes, lyme, oꝝ the measure of  
pollen.

Against mists, fogs, oꝝ other vnwhol-  
some vapours, it is good to make in the  
fields



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fields of cozne diners blaying fires of drye  
fuell, which may ascend vp and purge the  
ayre: and the best fuell is dried hemblock,  
dry dung, staddels, or any thing that will  
burne bright, and carry a strong sanour.

Against Waple, stormes, or tempests,  
there is nothing better the to take Bats,  
Wholes, house-cats, or any thing that  
wanders and preyes in the night: and  
spreading it abroad, set it vpon stacks in  
the corners of the cozne fields, no Waple  
stormes will annoy it.

Lastly, for blasting or Planet-stroke  
take the shavings of any kinde of horne,  
and mixe them with horse or Ox dung,  
and then burne it in diners corners of the  
cozne field, & then no blasting will touch  
the graine.

To preserve Come when it is within the  
house and thrasht.

The principallest way to make cozne  
last the longest when it is within the  
house and thrasht, is to reape it at the  
change of the Moone; for so it is fullest, &  
least apt to putrifie: but in case it stand

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in neede of further helpe, then take Arsenicke and Mercury sublimate, and set it close and fast in a leather bagge, and hang it in or else near your garner, and no corruption will at any time approach it.

Dye leas sprinkled on coine will do the same, so will the powder of chaunke, dried Elmwood, the earth of Olioebus, or Cerinthus, or the dried leaues of Pome or Cypresse; lastly vinegar, and Lacerpium, mixt and sprinkled in a moderate manner, infinitely preserve all manner of pulle whatsoeuer.

As for vessels to keepe graine in long and without putrifaction, your salt fish barrels inwardly well dautbed with plaster, is the best, or pitched barrels sprinkled with vinegar; so are Dye barrels dyed and dautbed as aforesaid, or for want of plaster to daut them with pitch and sope ashes, or lime vinegar and sope ashes. Lastly, the dry butch, chest, or bing of dry Oake wood, being well seasoned, will keep coine an hundred yeeres without putrifaction: and where they are not to be got, there if the soyle be dry & without moisture, as in rocks, sands, or whet springs

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springe abound not, there handsome and  
close cunts made in the earth, and conie-  
res so as the aire may not enter, will keep  
coyne long and sound without taint, and  
as well as any art before rehearsed.

A generall rule to perfect all manner of  
workes in Husbandry.

**T**he ancient Fathers of Pastors in  
Husbandry, have appointed for euery  
work in husbandry his especiall time  
and season, as at plough day and not before  
to fallow, at St. Valentines day to sow  
Peas, at St. Chads day to sow all sorts  
of small pulse and Dates; a fortnight be-  
fore our Lanes day in March, and a fortnight  
after to sow Barley; at St. Georges  
day to fell great timber, at Ascension day  
to plant herbes and flowers, at St. Iohns  
Baptist to cut downe meadowes, and  
sheepe sheepe; at St. Iames day to reape  
Wheat, at Lammas to hente, at St. Barthel-  
mewes day Barley; and at the nativity of  
Mary, Peas; also to sow Peas and  
Barley on St. Wilfreds day, to carry it to the  
water on St. Margarets day, and to begin

to ripple and bzahe at S. Marthewes day,  
with a world of such like other obserua-  
tions, which the Husbandman might be-  
nunciate either goe before or come af-  
ter. Now let every one undertake that  
the best time to undertake any of these  
works, is five dayes at least before any  
of these feasts and seasons, if the weather  
be constant and fit for the purpose. For  
the yeeres having gone on so long, and e-  
very yeere losing certaine minutes, we  
cannot choose but to haue lost in our com-  
putation diuers dayes at least: and though  
not so many as the Roman computation  
would haue vs, which is ten, yet doubt-  
lesse time may bee well suffered in any of  
the Husbandmans works and labours,  
and in his obseruations he shall find both  
the increase and profit. As touching the  
laying of goodolies, or dapning of your  
grounds for meadow, it matters not  
though you keepe the old forme of the an-  
cient Husbandmen, which is, to lay your  
upland or high meadowes at the annun-  
tiation of the blessed Virgin Mary, and  
your low and moor fruitfull meadowes  
at the feast of Phillip and Iacob, common-  
ly

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Is called May day: for the seasons are fit,  
and the time long enough for the growth.

Ordinary signes of faire weather.

**T**he flying of night bats early in the  
evening, the next day will be faire: the  
moone appearing in the West, faire, and  
clear without vapours about her: three  
daies before the opposition, and three  
daies after the coniunction, sheweth long  
faire clear weather to ensue: the flying of  
Bites together, the declining of clouds  
downwards, the rising or setting of the  
Sun clear without any clouds: If any  
mist fall either in the spring or harvest  
time, shewes that a faire day: the hooting  
of an owle in rainy weather, the gaping  
of Wakes in the morning, Ants, or  
Bites remooving their egges: the rising  
of any steame or mist in the morning,  
before the Sun over any waters, pools,  
marish or meadows, the appearing of a  
white circle about the moone in the forme  
of a crowne: The swarming of bees, a  
red skie in the evening, sheweth a faire  
day to ensue. The gaping of Ravens and  
Crows

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crowes in Sun, the flying of humble  
bees, bjoanes, beetles or any such flies in  
the evening, also when it lighteth the  
day being cleare, suddaine showers of  
raine after any great windes, the circle or  
circles about the Sun, if they bee cleare  
and no continuance: Loke so; faire wea-  
ther, also in the Winter, if in the eve-  
nings the firmament be full of starres, &  
the winde easterly, iudge frosty hard wea-  
ther: the moone being in Aries, Leo, or  
Sagittarius, in Winter you may iudge  
faire weather, but in Sommer immode-  
rate heate. And to conclude, when all  
sharwes haue dined, and the cloudy sub-  
stance of their anger be disperles, their  
browes smoth without wynchles, their  
countenance smiling, you may well hope  
then so; faire weather.

Ordinary signes of windy, rainy, and other  
tempestuous weather.

**T**he rising of the Sun, thinly overcast  
with a cloud, if at the setting the Sun  
be of diuers colours or clouds like water:  
you may iudge of raine to follow. If at  
his

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his setting, it be a mist or raine in the eue-  
ning, it is a token of rainy weather to  
ensue: if the circles about the Sun be dis-  
persed and broken, and are thicke & blacke,  
looke for cold wind or snow. Also, the  
moone being pale or somewhat too blacke  
or thicke, raine followeth: and the earth  
sucking up the raine extraordinarily, the  
bubbling of springs, or old springs flowing  
faster then they were wont, the appearing  
of the rainebow in cleare weather, the ex-  
traordinary biting of fleas, & moistnes of  
stones in any cellar or pavement, the fal-  
ling of soote from chimneys, also a vio-  
lent heat in summer: The Element clou-  
dy and of a darke duske substance, the  
wind in the south, or north west, the raine-  
bow appearing in the south, the more  
much raine to ensue in those parts, & the  
greener the rainebow is, the greater raine  
it doth signifie: the extraordinary feeding  
of cattle, the moistnes of salt, the weather  
extraordinary hot at sunrising or setting:  
if it thunder when the wind is easterly, or  
westerly, belies being heard further then  
they were wont to be, without the helpe  
of wind, also thunder in the south, and

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woozmes coming out of the earth in great quantity in threeneing, also wood-lice walking, the croaking of frogges, sowles bathing themselves in hot weather, molewarpes turning vp y<sup>e</sup> ground, especially, if the earth they turne vp be small and dry: when the moone is 5 daies old, marke the tipps of her hoynes, if they be blunt it signifieth raine, if the 4 day after her change she have a red circle about her, it doth signifie windes & raine. The clouds dispersed seeming like to flocks of sheepe: if the moone be in any of these signes, Cancer, Scorpio, Pisces, in winter iudge wet weather, but in summer a pleasant temperature: all these also sayd are tokens of raine. If the moone be in any of these signes, Gemini, Libra, Aquarius, much wind ensueth: the conjunction, opposition, or quadrat aspect of Saturne, with the Sun or Moone sheweth great alteration in the aire. Jupiter, with Mercury, or the Sun, sheweth raging and tempestuous winds: the meeting of Mars and Venus, or Jupiter and Mars, enforceth fearefull thunders, lightnings, & raine. Lightning from the north, south,



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of southwell the west wind to come from  
those parts: the dining of spowehens, as  
day-birds shaking their winges, is a token  
of wind: the sparkling of the fire, or  
the noise of the flame, the rising of the  
sea about the shoare, the taking of geese,  
buckes, other fowles: the beames of the  
sun being red and broad, piercing the  
clouds like darts, all these foretell of  
winds. The Hedgehog hath two holes, or  
vents in his case, the one towards the  
north, the other towards the south, looking  
which of them he keepeth, thence shall  
great stormes and windes follow. Great  
knots of spider webs flying about, as also  
so Thunder in the morning, the west  
winds to ensue. Those windes that be-  
gin by day time are of more continuance  
then those that rise in the night. The  
northerne windes are ever more healthfull  
then the southerne windes: small store of  
water in winter, both signifie a moyst and  
wet spring to follow, and an extraordinary  
ry hot summer, foretelleth of a moyst  
winter to follow: the breaking of muscke  
strings made of guts, cats licking their  
forefeete, and therewith washing their  
heads;

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Beads, & to raine. If old people are trou-  
 bled with colnes, ioynt akes, or any other  
 aches in their bodies, it is a signe of raine.  
 The crying of Wearnshaiers, and the ex-  
 traordinary crowing of Peacocks, is a  
 manifest token of raine; the bleating play-  
 ing or shipping of sheepe wantonly; as  
 also if swine doe carry bottles of hay or  
 straw to any place and hide them; is a to-  
 ken of the same: When cattle, horses,  
 swine, or sheepe, being upon any great  
 common make host home, it is a manifest  
 token of a storme to come presently. If  
 any bellies of glasse or any white wall,  
 or any thing of wood or iron, growe moist  
 and dampish, & yeeld any water without  
 manifest cause, it is a signe y<sup>t</sup> it will raine  
 not long after: If y<sup>e</sup> the clouds in summer,  
 it signifies soule and stormy weather; so  
 is it when small wormes creepe to y<sup>e</sup> thre-  
 leaved grasse. Thunder in the morning  
 signifies wind, about none raine; & in the  
 evening great tempest. If it begin to  
 sleepe with an easterly wind; it is a token  
 the cold weather is like to continue long.  
 If the moone rise or appeare with or  
 cleare circles about it, it is a signe the airc

will

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will be very cold. It is a manifest signe  
of cold weather, if the wind fillnes in the  
morning, especially being not hindered by  
the wind. If the stars in winter thus ap-  
peare more bright, & clearer then ordinary  
they are wont; as if they seeme to send  
forth some little sparkles, it is a signe of  
extreme cold weather. If sea birds for-  
sake the sea, or water fowles on the like, as  
ducks, brakes, mallards, wild geese, or  
such like be gone in the beginning of  
winter, to seeke for great and broad wa-  
ters which freeze not, or that they fly to  
the sea, it is a signe of very long cold wea-  
ther. If for two or three dayes together the  
clouds be very whitish towards the eue-  
ning, it is a signe of much snow: if when  
it raines the ayre be troubled and over-  
cast; & if the clouds be more whitish then  
they were wont, it is a manifest token of  
snow, and so much the more if the ayre be  
warme or southerly. If the summer be  
more than usual cloudy, it is a signe that  
all fruits, corn, and all kind of palls will  
be in danger to be blasted and corrupted.  
If the sleeping time be very cloudy, and  
full of mists and hoary frosts, namely  
when

# Vernis Parol.

When trees do budde & able some, and  
 that the fields doe graine; it is also a  
 ken to be seene the fruits of the earth to  
 be blasted, rotten, or destroyed: great hoys  
 of snow in winter signifieth a plentiful  
 yeare: also, if great hoys of snow fall on  
 the plaine, and champion fields; it is a  
 ken that the frost cannot continue long,  
 and that great plenty of fruits, herbes,  
 roots, and graine, and pasture will be;  
 which God in his mercy grant vnto vs.

The cause of the Sunne Eclipsed.

The Eclipse of the Sun is nothing else  
 but the interposition of the body of  
 the Moone betwixt vs and the Sun. And  
 note this, that the Sun is neuer Eclipsed,  
 but at a new Moone, for then the Moone is  
 in it underneath the Sun: so the farther  
 the Moone goeth from the Sun, the more  
 her light increaseth: Yet the Sun is not  
 Eclipsed every new Moone, the reason is  
 because shee do sometimes on one side of  
 the Sun, and sometimes on the other, and  
 when she becometh in it under the Sun, then  
 both she eclipseth & hide her light from vs.

The

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liberalia colligat, paterq; agi in domum

and. The cause of the Moones Eclipse.

admiranda regniq; paterq; agi in domum

The Eclipse of the Moone is nothing

but the interposition of the body of

the earth betwixt her and the Sun: so

the Moone her selfe, as also all other stars

whatsoever, the Sun excepted, are dark

and have no light of themselves, but that

the Sun shineth on them continually, and

so maketh them to cast a light; and the

earth being betwixt the Sun, and the

Moone, shadoweth the light of the Sun

from the Moone, and further obiects, that

as the Sun is never Eclipsed, but at a

new Moone, so is the Moone never Eclipsed,

but when she is full at the full, for

then she is farthest off from the Sun, and

is ever against him, but the earth is be-

tweixt them.

Of the principall Windes shewing

their nature and effects.

The East wind is hot and dry, being

temperate, sweete and healthfull, es-

pecially at the rising of the Sun, which

maketh

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maketh it the puter, expelling all infection gathered into mans body, causing sayre sun shine weather; yet sharpe winds especially in the winter, frosts and such like cold weather.

The West winde is temperate, hot and moist, making all flowers, grasse and herbes, as also trees, plants, and the like to spring, dissolving hard frosts & snow, especially the sun shining sayre & cleare.

The North winde so; the most part is cold and dry, bringing extremity of cold weather, being very holleime in respect it draveth away noysome contagious and infectious ayre, yet is an enemy to a forward spring, in the nipping of the fruits of the earth.

The South winde is hot and moist, promoting in the generall raine, thicke cloudy weather, and sicknes.

## What Thunder and Lightning is.

Thunder and lightning is a hot and dry exhalation mixt with moisture, attracted into the middle Region by the extraordinary heate, and beames of the sun.

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inclosed in the body of a cloud, wher being  
two contraries fighting together, breake  
the substance of the cloud violently, ma-  
king that extraordinary terrible noyse  
termmed by vs thunder: and the sudden  
fire that commeth befoze it to our visible  
sight (though both breake the cloud at an  
instant) is termed by vs lightning, which  
hath many strange effects, as hurting and  
burning the intralls, the outward skin  
appearing faire; killing the child in the  
wombe, the mother not hurt: melting the  
mony in the pottes, and the sword in the  
skabberd, when the pottle & skabberd are  
not burned: betwixt these two contrarie-  
ties of thunder and lightning is inge-  
dzed betwixt them in the cloud a grosse  
substance, as stone termmed by vs the  
thunderbolt, which at the breaking of the  
cloud is violently cast out, and where it  
doth light it much indangereth.

A necessary rule fit to be observed in good  
husbandry for the auoyding of vnc-  
cessary expence.

**A** Penny a day is by the year one pound,  
one halfe pound, one groate, one penny:  
which

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which in all commeth to one pound, ten shillings, five pence.

Two pence a day, by the yeare is two pounds, two halfe pounds, two groats & two pence, which put together commeth to three pounds ten pence.

Three pence a day, by the yeare commeth to three pounds, three halfe pounds, three groats, and three pence: which being put together, commeth to four pounds, eleven shillings, three pence.

Four pence a day, by the yeare commeth to four pounds, four halfe pounds, four groats, and four pence: which being put together, commeth to six pounds, one shilling and eight pence.

And thus may you doe of any other some of five, six, seven, eight, nine, ten, eleven, pence the day, commeth by the yeare, observing to reckon as before: as twelue pence the day, is, twelue pounds twelue halfe pounds, twelue groats, and twelue pence, is in the whole yeare eight, fene pounds, and five shillings: and thus I leave you, & rest alwayes your loving friend, Verus Pater.

FINIS.